The Bombay Guardian.

VOL. XVI.—New Series. SATURDAY, OCTOBER 8, 1870. [No. 32

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A Native contemporary calls attention to what he supposes to be an increase in the number of suicides among the Native population. We doubt whether there is any such increase, at least among the Hindoos; there may be among the Parsees. There is a great deal more publicity now than there formerly was; there are many more Coroner's Inquests; but it has never been an uncommon thing for Hindoos to make away with themselves, whenever their life became a burden. When they see hope with regard to this life, the doctrine of transmigration encourages them to hope that they shall have a better chance in a new state of existence. The *Sumachar* doubts the correctness of the common finding of the jury, *Felo de se* through temporary insanity; and so do we. If a man had just conceptions of the holiness of God, and of the heinousness of the sin of rushing unbidden into his presence, then we might consider it a mark of insanity if he took his life. We believe that (the number of suicides among Hindoos (and Parsees even) would be materially reduced if we had a law requiring that every suicide should be buried by Mangs or Mahars.

—It was on Sunday the 4th of September that the Parisians became aware of the annihilation of MacMahon's army and the removal of the last obstacle to the advance of the Prussians on Paris; and they gave themselves up to boundless festivity and rejoicing that seemed to be exempt from every trace of care; as though they were the victors and the Prussians the annihilated. Why? simply because the idol of 22 years was overthrown and there was room on the pedestal for a new idol. Meanwhile they hastened to proclaim a Republic, doing it with the joy of the newly-emancipated, without wrath or bloodshed. On the 28th of July the Emperor left Paris with a proclamation to the effect that he engaged in the war because it was the will of the nation, and which probably meant that he saw it necessary to the continuance of his popularity that he should win for France the Rhenish Provinces and teach Prussia to stand at a respectful distance. Now after 38 days the French people are transported with joy, because among the 70,000 prisoners captured at Sedan one is Napoleon III, and because the Empress and her son and all the Bonapartes are fugitives beyond the borders. This then is popularity; this is that for which men encounter so many dangers, make so many sacrifices, assume so many burdens. How much pleasure will Louis Napoleon find in the retrospect of these 22 years? What has France to show for the myriads of lives that have been slain in preparing and securing the imperial throne for the nephew of Bonaparte? Nice? Savoy? At this very time there is a movement in the annexed province to shake itself free from France and return to its own Italy. Italy indeed has benefited by the wars waged on her soil; but the victories obtained over Austria served powerfuly to prepare the way for the extraordinary rise of Prussia; and if there had been no Solferino there would have been no Sadowa. So that politically, Louis Napoleon has been of no advantage to France. The very successes and triumphs that gave him popularity, have come back upon him in the form of this terrible, irresistible host of a united Germany. Well, this host has now enclosed Paris and cut it off from the rest of the world; and is only waiting for its siege guns to begin the fatal business of bombardment. The world almost refuses to believe in the possibility of the destruction of Paris the magnificent, but we fear that this is within the limits of possibility.

—The adult male population of Rome—minus the priests, we suppose—have voted almost unanimously for union to Italy. There were only 50 out of 40,000 voters to favor the retention of the papal government. How absolutely null must have been the influence of the 5,000 priests and monks of Rome, that they could not induce a greater number to desire the the infallible one for their temporal sovereign.

—The late Mr. John Abbot, of Halifax, has left £5,000 for Muller's Orphanages at Bristol; £4,000 to the Church Missionary Society; £3,000 to the Bible Society; and altogether, about £60,000 to various religious and benevolent institutions.

The *Brahmadharm-Pratipadak Vakya Sangraha* is a collection of passages taken from Hindu books, from the Jewish and Christian Scriptures, from the Koran and from the Avesta, and dedicated to the Prarthana Samaj of Bombay. On the supposition that we have here a fair representation of what the new school of Hindoo Eclectics approve and accept in the Hindoo, Christian, Mahomedan and Parsee religions, the book is a curiosity, and will be read with interest by many. The passages from the Bible, Koran and Avesta are in English, with Marathi translations. We need not say that the passages are of a very general character; descriptions of God, of the nature of true worship, of the necessity of repentance, and moral instructions. The Marathi translations, which seem to be original, are generally very good, though occasionally somewhat too free and paraphrastic.—Among the passages quoted from the New Testament, is this: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Perhaps, some day, some Samajist, reading these words, may be led to enquire what the new birth is, and to ask light from him that first spoke the mysterious and important words.

The *Hindu Reformer* has an article (in Marathi) on the *Pooshti Marg*, the religion of those who revere the Maharajas. It is well that public attention should be called, from time to time, to these consecrated iniquities. Tens of thousands in this city of Bombay, belong to this system. *Pooshti Marg* is literally "the way of fatness"; it discards self-denial altogether, as a religious duty, maintaining that the most acceptable worship is that which is rendered with self-indulgence. Gorgeous apparel, perfumery, feasting, dances, music, these are the accessories of worship. The authority for this peculiar system is found in the 10th *skund* of the *Bhagawut* where an account of Krishna's amorous dalliance with the dairy maids is given. The Maharaja is to be recognized as an avatar of Krishna himself, and the highest duty of his votaries is to afford him the same enjoyments that he had when in the company of the milk-maids; the females of the families that hold these views, thinking it their greatest privilege and crowning blessedness to act the part of the milk-maids beloved by the god. The *Reformer* says the iniquity of this worship is simply indescribable. In such a system what place is there for morality and correct religious sentiment? The supreme merit is found in the fullest licence given to the animal passions; and the divine sanction is brought in to support practices that sap the foundation of all morality. As though the common stimulus of man's fallen nature were not enough, God himself must come down to solicit him to gratify himself to his heart's content.

When the monstrous iniquities of this system were exposed seven or eight years ago in the Maharajah Libel Case, before our High Court, it was thought by some that these incarnations of Krishna would never more be able to hold up their heads in Bombay. This, alas! is very far from being the case.

A writer in the Calcutta *Christian Intelligencer* calls attention to the changes that are being accomplished in the churches of the Bengal Presidency:

"Introduce into the chancel the dim religious light; teach by inscription and other device that a holiness attaches to this portion of the building which does not belong to the rest of the fabric; remove from the wall the old-fashioned commandments, including the inconvenient *second*, and let the likeness of the Crucified One looking down on the kneeling communicant from the painted glass receive that homage which by fine subtleties is distinguished from worship; above all things *raise the Table* that it may look like an altar; and arrange it so that it shall be scarcely possible for any clergyman to minister except by standing in front; add to the altar a super-altar with vases of flowers and gilt crosses, and a credence table to increase the mystery that surrounds the sacred emblems;

do all this and I maintain you preach Romish doctrine far more effectually than you would do by a hundred sermons. The Ritualists know this and are wise. But, Sir, is there no behest to the Evangelical clergy of the diocese, who are the appointed conservators of that Protestant teaching, which after all is the teaching of the Prayer book, to be wise also, and to be very courageous, earnestly contending for the faith once delivered to the saints? Are they right in allowing their Romanizing brethren, without a protest, thus to tamper with churches which belong not to them but to a lay Government and to lay congregations? Are they right in allowing the Ritualistic priest to turn the Communion Table into a second pulpit, which is to proclaim doctrines dishonouring to Christ and degrading to our holy religion? Are they wise in allowing, without any complaint, churches to be thus tampered with in which they may have themselves at any time to officiate—for chaplains remain as a rule but a short time in one station? If appointed to churches where high altars have been erected, are they prepared to minister before them, and if not, will the task of removing them be a pleasant and easy one, and one that will occasion no strife or confusion among their parishioners?"

We have been favored with copies of th following:

"Gondi Words and Phrases;" by Rev. Jas. Dawson, Chindwara, 10 pp.

"Christian Union: a Marathi sermon preached before the Convocation at Ahmednuggur," by Rev. R. V. Moduk, 17 pp. The nature of Christian union is shown under eleven heads; three leading obligations connected with it, follow; the means of maintaining it under four heads; six hindrances; concluding with five important inferences. A very able and highly valuable discourse, that all Marathi-reading Christians would do well to read attentively and prayerfully.

"Report of the Bombay Scottish Education Society" from 1866 to 1870. We are shown here at a glance the remarkable development and success of this movement.

"Thoughts from a Bengallee Cottage." Nos. 1, 2, and 3. The author of these papers has a great admiration for Emerson: 'the bare mention of his name is enough to produce a thrilling sensation in my nervous system,' he says. The author gives us his 'internal biography' and tells us in this: 'Another peculiar feature of my character is that I am not at all hungry for the praises of men.' This is most fortunate. 'A little further on he says: 'Every person with whom I am now familiar, thinks me a great fool.'— No. 2 is chiefly taken up with a eulogium of Baboo Keshub Chunder Sen, whose abstinence from meat particularly pleases him:

"Persevere, O Baboo, in your honorable course, and you will be the healthiest of mortals. Be cautious that you may not fall back into your former habit. Do not hear, even if you be sick or weak, the advices of some unphilosophical men who, to restore the lost vigor of any individual, prescribe, as is their wont, chicken broth; as if the chicken, and not the God Almighty, is the source of all our strength. The way to be strong, my friend, is to resign ourselves to God. It is an 'open secret' of the universe, that a short prayer, and *this* alone, can do *that* for our strength, which millions of chickens cannot. By the sheer force of Prayer alone, I think I can shake the world to its centre. Before the Awful presence of the Almighty Force of Prayer, even the British lion, I venture to assert, is dumb and cannot erect its head."

Soaring to a higher strain, our Bengallee friend thus proceeds:

"Be off from my mind, O intruding shapes of flesh eat ers! I cannot brook your presence. I care little, very little, for you. But O poor cows and chickens, goats and fishes, I care you very much, care you not for eating, but for the preservation of your lives. Though the whole *melecho* world has become your enemy, yet believe you have a friend who is trying, head and heart, for your good. How far he will be successful in his attempt he cannot tell; but he has determined even to risk his own life for your welfare."

We published last week the excellent address to Baboo Keshub Sen in which the ministers of Nottingham united. The following is from his reply:

"As regards the peculiar doctrines of your Church which you consider to be of vital importance, and which you naturally wish me to accept, permit me respectfully to state that I cannot subscribe to them, as they do not accord with the voice of God in my soul. My ideas on these subjects have long since been published, and I do not think it necessary to discuss them here. I may, however, simply say that as a Theist, I believe in the one living God as my Father and Saviour, and I prayerfully rely on His Grace alone for my salvation; I need nothing else. I honour Christ as my Father's beloved Son, and I honour all other prophets and martyrs, but I love my God above all. There is no name so sweet, so dear as that of the Father. The words of wisdom recorded in the Gospel and other sacred writings I gratefully accept and cherish, but far above all books and outward teachings, is I believe, the saving light of truth which God Himself secretly reveals to us in heart. I thank Him that ever since I put my faith in Him, He has protected and nourished my soul, and enabled me to find abundant light and peace in Him. To Him, therefore, I desire to be ever faithful; and I hope I shall never renounce His sweet and simple religion for the dry and perplexing dogmas of sects and churches. As a Theist, I believe in the Fatherhood of God and also in the Brotherhood of man. I cannot become a Sectarian. During my stay in this country I have fraternised, as far as possible, with all Christian sects without identifying myself with any one of them exclusively. I am most anxious to see men of all religious denominations in the East and the West unite in a vast Theistic Brotherhood, that they may worship and serve their common Father, and find salvation in that universal creed of love to God and love to man which, according to Jesus Christ, is the way to eternal life."

The address to which this is a reply, had nothing whatever sectarian about it. Established and Nonconformist, Episcopalian and Presbyterian, Baptist and Pædo-Baptist, Calvinistic and Arminian ministers united in commending to him the great truths of revealed religion which all alike held. So that the remarks about sectarianism are utterly irrelevant. It would appear, however, that there is a sect in England with which he largely sympathizes, and that is the Unitarian. Few of them, however, would subscribe his declaration that he has no need of Christ for his salvation. The Jews said the same to Jesus when he was on the earth; and he whom the Baboo allows to be God's beloved Son, said to them, 'No man cometh unto the Father save by me; if ye believe not that I am he, ye shall die in your sins; no man knoweth the Father save the Son, and he to whomsoever the Son shall reveal him.'—It is well that the Baboo has so unequivocally defined his position. He gratefully accepts the words of wisdom recorded in the Gospel, but far above all esteems the light of truth which God himself reveals in the heart. Many would be glad to hear these words of transcendent wisdom that come into the heart of the Bengal thirst, and at the same time —knowing how many have mistaken the conceits of their own mind for the inspiration of God—would like some external and adequate testimony that they are from God.

We have been favored with a copy of Bunshah's Calendar and Directory for the year of Yezdejird 1240, which began Sept. 22, 1870. This is a Directory for the Parsee community, and no pains seem to have been spared to make it complete. In turning over its pages one cannot but be impressed with the extraordinary cohesiveness and compactness of the Zoroastrian community; how thoroughly devoted they are to their own nationality; quite as much so, we think, as the Jews are to theirs; it is this communism that has made them so wonderfully successful in worldly matters. This work contains a list of Parsee Inhabitants of India, China and other countries, with several thousand names. It is a well-printed and handsome volume.

On Sunday, the 25th of September, the Rev Vishnu Bhaskar Kurmurkur was installed Pastor of the American Mission Church, Bombay, of which he has been for some time acting Pastor. The Rev. Messrs. Hazen, Harding, Small and Bowen took part in the proceedings.

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SATURDAY, OCTOBER 7, 1870.

Conversations between a Brahmist and his Friend. I.

Brahmist. This has been the error. Men have every where sought to make it out that God had given some special revelation to their nation, to their class, to their community; given them a shaster as a token of his special favor; for their special guidance; each nation pluming itself upon the pecu relations in which it stands to God, upo extraordinary manifestations of divine and grace bestowed upon it, if not rec in ancient times; upon the key of the dom of heaven given confidentially to i not to others.

Friend. I think you are right here. far as I have read history, it seems quite bear you out in what you say. How do account for this.?

Br. Well, I am not accounting it, I am simply mentioning it as a Still I do not suppose it would be very cult to find an explanation of it. In nation, some have given more attention others to the matter of religion, become known as teachers, and their teac ings have been embodied in books; a good deal that is erroneous and false naturally creeps in; to give credit to it supernatural testimony is alleged; the more unlike the book is made to ordinary nature, the greater the reverence that common men will entertain for it; besides all this, self-interest is at work; there is a priestly class, and the people must be taught to stand in awe of them; so we have the various religions of the world, the so-called revelations.

Fr. How you do deal with all these? Do you discard them altogether?

Br. We discard the supernatural elements, and all that is not justifiable at the bar of reason.

Fr. You deny them to be special revelations?

Br. We deny an objective revelation. Valuable truths come into men's minds, at times, and one is at liberty to say that these are from God; for God is the author of nature and he works through the instrumentality of nature, and not apart from it.

Fr. And you do not admit the possibility that one of the religions known among men, may really be what it claims to be, a special revelation from God that all should receive.

Br. I dismiss the idea because it is altogether unreasonable.

Fr. I should like to have you show me this, for there are a great many people—Christians, for instance—to whom it seems reasonable; and some would say that it is simply your reason pitted against their reasons.

Br. Of course they believe what they learned in childhood.

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Fr. It was so with us and very likely it has been so with them. Some of our people, you among the number, are shaking off these hereditary prejudicies. If I mistake not you have been enabled to do this partly, if not mainly, through the help extended by these Christians. No people are such sticklers for mental freedom, or talk so much about the necessity of proving all things as they do. So it might be supposed that they would have no difficulty in throwing off the unreasonable part of their system, if it is unreasonable.

Br. Well, that is what a good many of them have done. Their system, it must be acknowledged, has a good deal that is true and good in it, and it is for the sake of this, no doubt, that they cling to the whole.

Fr. But one would think that the true and good would only make them the more alive to the false and bad, mixed up with it, and lead them to adopt your principle that there is no such thing as a special revelation. I come in contact with some of these people occasionally, and it is that I may know how to answer them that I want to get your views on these matters.

Br. These so-called revelations have had thousands of years to contend with one another, and we do not find that one religion has swallowed up the others, or is likely to do it. It is evident that they are all excessive in their pretensions; they claim too much. Of course, if God has given a special revelation to one nation, it is right for that nation to stand up for it, and resist the teaching of other religions. But is it likely that God would set the nations against each other in this way? Most unlikely. He would have the nations dwell together in amity; but these pretended revelations keep them apart. They must therefore be given up, and our principle must he recognized; truth must be laid hold of wherever it is found, separated frem its false adjuncts, and given to all the world pure and simple.

Fr. You hope then that your system will be able to swallow up all the others, thus accomplishing what each of these was incapable of accomplishing.

Br. Just so, and for the reason that it does not profess to be supernatural. It does not appeal to men's superstitions.

Fr. Could you tell me in a few words what those tenets are which your reason has enabled you to recognize the truth of?

Br. God is one, is a spirit, is almighty, all-wise, just and good, and present every where. He has made known his will to us in various ways; we know, or may easily know, what we ought to do, what sort of lives we ought to lead. We have served him very imperfectly; we must repent of our sins; we must pray to our heavenly Father in all confidence and child-like trust, and rejoice in the assurance of his love; and we must do all the good we can to our fellow-men.

Fr. Now if you can only manage to make this appear reasonable to men, then your work is done.

Br. Does it appear reasonable to you? Can you adopt it? Do you?

Fr. Well, why not? There are just one or two points, however, which I wish to see more clearly, before adopting your system out and out. I will tell them to you when we next meet.

THE SECOND ADVENT. XXXV.

The Lion of the tribe of Judah, the root of David, hath prevailed to open the book. Rev.v. 4.

In the 11th chapter of his Epistle to the Romans, the Apostle Paul, whose fidelity to the Old Testament had been called in question by the Jews because of the strange doctrines which he brought to their ears, takes up and investigates this very subject of the hopes and prospects of the Jews, and seeks to show that he cannot be charged with slighting the promises made to the fathers concerning the chosen people. The loving declarations of the Old Testament have reference to the elect portion, the believers, those who refuse to bow the knee to Baal and prize the will of God above all; the great majority of the Jewish people were never thus, but uncircumcised in heart, unconverted, like the great majority of the present population of England or America, and are sometimes compared to Sodom and Gomorrah; from the beginning of the world the grand distinction has been between believers and unbelievers; without faith it is impossible to please God,' says the inspired writer, speaking of the times before Christ. 'They also (the Jews that are now) if they abide not in unbelief, shall be graffed in.' Here Paul says expressly that faith is the *sine qua non*, the absolute condition without which the modern Jews shall not come into the line of the ancient promises. Here we have an 'if;' but presently we have a clear affirmation: "Blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob: *for this is my covenant unto them when I shall* take away their sins." Thus all Israel shall be saved when the fulness of the Gentiles is come in. Does this teach that the Gentiles are all to be converted first, the Jews last? This cannot be the meaning; for as Paul here speaks of the fulness of the Gentiles, so in verse 13, he speaks of the fulness of the Jews and intimates that great good is likely to come to the Gentiles from it; so putting the two passages together, we infer that the same great manifestation that will carry conviction to the unbelieving Jews will carry it also to the unbelieving Gentiles. By the fulness of the Gentiles we are not required to understand the completion of the work of conversion among them; but that prior work of evangelization which is accomplished while the great body of the Jews remain in unbelief; after this shall be the fulness of the Jews, the great 'ingathering, (the spiritual fulfilment of the feast of tabernacles); and what then? Restoration to Palestine? it may be, but Paul does not say a word about it, nor do any other of the New Testament writers, the servants of the Lion of the tribe of Judah; but he intimates that great blessings shall follow or attend the gathering in of the Jews; 'life from the dead' is his expression: 'If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?'

Thus we have a pretty clear intimation that the Jews are to believe on him whom they have so long rejected. Now what is this faith that they are to have at last? Faith in the crucified Redeemer; the heart reception of all his teachings; the recognition of their personal sinfulness and of the efficacy of his blood; the discovery that Jesus is the Lion of the tribe of Judah, empowered to open and explain the entire roll of prophecy, and that in him are all the promises, yea and amen. Their faith shall be just the same faith as that of the apostles, the 3,000 of Pentecost, and the multitudes of Jews converted in the first century. It makes no difference what the evidence or the manifestation that convinces them of the Messiahship of Jesus. Even suppose that Jesus should appear to them 'in clouds descending' in glory unconceived; their change of heart and adoption into the family of God would still need to be brought about by the incorruptible word setting forth the life, sufferings and expiatory death of Jesus, and by the reception of the Holy Ghost, without whom no man can call Jesus, Lord. To the Jews that rejected him Christ said, Ye neither know me nor the Father; they declared plainly that they did not know God, for they did not know the express image of his person and the brightness of his glory. Well, they will have to come to the Gospel that they may know the glory of God as it was transcendently revealed, in the humble walk and blessed activity of Jesus. And when they know him, they will know the prophecies; he shall open their minds to understand all things written in the prophets concerning him. In other words, the Gospel is the everlasting Gospel; there is but one way of access to God, viz., by faith in Christ, even in him crucified, whose record is in the Gospel; there is no foundation for faith but what is there laid.

A converted Jew is one who is content that Jesus should interpret for him all the Scriptures; who receives the testimony concerning the kingdom of God embodied in the discourses of Christ; who reads the Old Testament in the light of the New; who is led by the same Spirit that led the apostles; has joys and hopes and aims like theirs. For he has no other promises than they had, no other than those which in Christ are yea and amen. Were they Judaizers? zealous for the Mosaic institutions? They counted all things but loss for what? That they might win Christ and be found in him. Did they cling to the idea that they, as Jews, had pre-eminence over others? No, all this had passed away. Jews were no more Jews in the sense of being the only people in the enjoyment of the light of life, and Gentiles were no more Gentiles, in the sense of being nations without this light, idolaters, discarded by God. There is no private key by which the Jews can get into the kingdom of God, and they are not their friends who teach them to cling to such an idea. Christ was speaking to Jews when he said, I am the door; by me if any man enter in he shall be saved; and there shall be one fold and one Shepherd. They want promises for themselves alone; a Christ for themselves alone; a kingdom of God for themselves alone. When the Spirit of God shall come to them, He will constrain them to abandon these ideas; they shall find that they cannot have access to God, cannot have an interest in Christ or in the promises, except as they are prepared to rejoice in the overthrow of the middle wall of partition and the universality of Christ's kingdom.

WHAT IS TRUTH?

And the people, when they knew it, followed him. (Luke ix. 11.) Out of all cities, an immense number, men, women and children, without provisions, followed him to the other side of the lake. They must

have been under the influence of some vague but strong impression that it was for some extraordinary purpose he had gone into the desert. The question, Is not this our true king, the one that we need to deliver us from our enemies? was already current among them. They were expecting that he would presently put forth his power in some altogether different fashion from what he had done. Theudas and others who had sought to overturn the government, had proceeded in just this way; they had gone into the wilderness out of the way of the authorities, and there rallied their followers and lifted the standard of revolt. At all events, it seems that the people were expecting something wonderful, since, with such unanimity, in such numbers, in such haste, so unprovided with food, they had gone to the wilderness. They went afoot, we are told; that is, they went round the head of the lake; the people in the villages on the way, seeing the concourse, left all to join it. In Matt. XIV. 14 we read that Jesus was moved with compassion and healed their sick; and in Mark IV. 34, that he was moved with compassion and began to teach them many things. True compassion seeks the temporal and spiritual welfare of men. But what specially awakened his compassion was that they were as sheep having no shepherd, in need of a Guide to immortality, yet slow to understand how Christ should be such a guide

This he said to prove him. (John VI. 6.) He asked Philip where they were to get food for those thousands. So in the providence of God difficulties come upon the believer to prove him; a great burden is rolled upon him; he is at his wit's end; shall he flee to Tarshish? shall he cast himself under the juniper tree and wish himself dead? let him remember Christ and come forth victorious from the trial.

What are they among so many? (9) True, one little loaf among a thousand persons. And what is a little basket of seed to the wants of a whole people? Yet after certain days the harvest appears. Between the seed and the harvest what was there? Something that you call the laws of nature, but really the wisdom and power of God; the wisdom and power are here in Christ. Many in these days think of the laws of nature as the ancients did of fate, a necessity to which the gods themselves are subject: but our God does not work in chains; in wisdom he ordinarily works by measured processes; in wisdom, he manifests his presence in Christ by immediate displays of his power and sufficiency.

He blessed. (Matt. xiv. 19). In John it is 'gave thanks.' There was the danger that men would attribute his wonderful works to some superior or preternatural source other than God; they actually accused him of being in league with Beelzebub; hence the importance of the constant public recognition of Jehovah as his Father, the source of all His works and words.

That nothing be lost. (John vi. 12.) Whatsoever cometh from above, every gift of our Father, is to be valued not merely for what it is intrinsically, but because it is from Him. We ask him for our daily bread, we receive it from Him, and it is not allowable to forget that it is from Him, or to make light of it, to treat it as a profane thing which we may throw away or keep or let spoil just as it suits us. The Christian finds everything sacred, because he receives everything from God, and feels that it would be showing contempt to the Giver, if he treated it according to mere caprice. The money he earns or which comes to him in any way, he wishes to use so that nothing may be lost. If he wastes it upon himself, in the mere indulgence of his appetites, or in the adornment of his person, or in solicitation of the world's admiration, or if he hoards it up for his children to waste, or otherwise treats it as something quite common, entirely his, not having the divine superscription, he is unfaithful to the word of Christ, 'Let nothing belost.' The few loaves in the bottom of a basket had, after feeding the multitudes, become twelve baskets full of fragments; yet these fragments were to be treasured and used for the supply of real wants; nothing was to be lost. How large waste there is in connection with the *burra khanas* and even the ordinary repasts of many who call themselves Christians. How much that has a value of its own is wasted by being wrought into brandy and other intoxicating substances. How much precious time is lost in reading what is of no matter of profit, or in vain conversation. Let a man take this as the ruling maxim of his life, That nothing be lost, and in order that he may intelligently obey it, let him take pattern by Christ, let him learn from the Saviour what is loss and what is gain with regard to the use of time, abilities, opportunities, possessions, and the result will be eminently glorifying to God. The grand truth underlying all is, 'of him, through him and to him are all things.'

This is of a truth that prophet that should come. (John VI. 14.) Their thoughts turned to the remarkable prophecy of Moses: "A prophet shall God raise up to you like unto me." Moses obtained manna from heaven for the children of Israel, and supplied all their need in the wilderness. Here was Jesus giving proof of his power to sustain countless thousands in the desert; the twelve baskets full of the surplus bread showed that the entire nation of the Jews might have participated in the supply. This resemblance was quite enough; they would not seek for a deeper analogy between the deliverance from Egypt and that which it typified. Jesus would be their Moses, delivering them from the Roman yoke and from the necessity of labor.

Jesus perceived that they would take him by force to make him a king. (John VI. 15) A kingdom that begins with compulsion exercised by the subjects upon the king, is not very promising. Yet there have always been some in the world of the opinion that Christ's kingdom needed to be helped forward by *their* wisdom and *their* power. They have no patience with Christ's processes. Except a man be born again he cannot see the kingdom of God; the unregenerate cannot but blunder in all they undertake for Christ's kingdom.

He constrained his disciples to get into a ship and go before him. (Math. XIV. 22.) The thing was to persuade the people to go back to their homes. They had come out with the idea that Christ and his disciples had withdrawn themselves for some great purpose connected with his kingdom; to set up his standard and rally his adherents; it was necessary to disabuse their minds and show them that it was not the intention to remain there; so he sent away his disciples, and intimated that he himself would presently follow.

Constrained his disciples. (Matt. XIV 22.) They were evidently unwilling. Perhaps the weather was lowering, an adverse wind was threatening to blow, night was setting in, and they wondered Christ could not see that the moment for embarking was ill chosen. And then, why should they separate from him? Why should he remain here alone?—The apostles had just been taking part in a very sublime transaction. They had been ministering to the people bread that supernaturally multiplied as fast as it was broken; performing a ministry of angels rather than of men; Jesus was like the sun in the midst of the admiring thousands, and they were like the planets about him; and now straightway they must abdicate this lofty position for darkness, toil, danger and confusion. They should have remembered that signal blessings are followed by signal temptations; the grace bestowed was for the increase of faith, and the faith must be proved.

Epitome of News.

Saturday, October 1, 1870.

—No human eye, says the special correspondent of the *Times*, ever rested on such revolting objects as were presented by the battle-fields around Sedan:—

"Let them fancy masses of coloured rags glued together with blood and brains, and pinned into strange shapes by fragments of bones. Let them conceive men's bodies without heads, legs without bodies, heaps of human entrails attached to red and blue cloth, and disembowelled corpses in uniform, bodies lying about in all attitudes, with skulls shattered, faces blown off, hips smashed, bones, flesh, and gay clothing all pounded together as if brayed in a mortar, extending for miles, not very thick in any one place, but recurring perpetually for weary hours, and then they cannot, with the most vivid imagination, come up to the sickening reality of that butchery. No nightmare could be so frightful. Several times I came on spots where there were two horses lying dead together, in harness, killed by the same fragment. Several times I saw four, five, and six men, four, five, and six horses, all killed by the explosion of one projectile, and in one place there lay no less than eight French soldiers who must have been struck down by the bursting of a shell over a company, for they lay all round in a circle with their feet inwards, each shattered in the head or chest by a piece of shell, and no other dead being within a hundred yards of them. A curious and to me unaccountable phenomenon was the blackness of most of the faces of the dead. Decomposition had not set in, for they were killed only the day before. Another circumstance which struck me was the expression of agony on many faces. Death by the bayonet is agonising, and those who die by steel, open-eyed and open-mouthed, have an expression of pain on the features, with protruding tongue. A musket ball, which is at once vital, does not seem to cause much pain, and the features are composed and quiet, sometimes with a sweet smile on the lips. But the prevailing expression on this field of the faces which were not mutilated was one of terror and of agony unutterable. There must have been a hell of torture raging within the semicircle in which the earth was torn asunder from all sides with a real tempest of iron hissing, and screeching, and bursting into the heavy masses at the hands of an unseen enemy. I cannot imagine anything so trying to the bravest man as to meet death almost ingloriously in such a scene as that—nothing so maddening to soldiers as to be annihilated without a chance of vengeance—nothing so awful to the fugitive as to see his comrades blown to fragments all around him. It is well that wives and mothers and fond sisters were spared the sight of their beloved ones, and it is well that in France it is only mothers and sisters who will have to deplore the slain."

—*Overland Mail*, 9th: We regret to learn by a telegram that the Bishop of Strasburg, whose unsuccessful efforts to save the town have just been reported, died on September 1.

The Bishop of Verdun has been killed in the town by a Prussian shell. It is said he was on his way to the cathedral at the time.

The library of Strasburg, just destroyed by the bombs and shells launched by the Badenese, contained no less than 150,000 volumes.

—H. M. S. *Captain* was lying close to the *Lord Vaden*, off Finisterre, at 2 A. M. of the 7th September. There was a sudden gale with heavy squalls. At daybreak the *Captain* was not there, was, in, fact beneath the waves.

—*Bombay Gazette*: London, 9th:" The last section of the British Indian Extension cable from Madras to Penang and Singapore was despatched yesterday, along with part of the Australian cable, and it is announced that the submergence of the total length of upwards of 2,400 nautical miles of cable will commence from Batavia to Singapore, and thence to Madras, and that all the requisite arrangements have been made for these contracts being carried out by Christmas Day next. The manufacture of the China cable is also proceeding rapidly at the Telegraph Construction Company's works, and the arrangements for laying it early next year are completed."

—*Daily Telegraph*: "The deposition of the Napoleon dynasty was voted in the Corps Legislatif about one o'clock on Sunday afternoon. At two o'clock M. Pietri—then Prefect of Police—rushed breathlessly into the Empress's apartment at the Tuileries with the startling announcement and warning:—'The *dechecance* has been declared. I have not a moment to lose. Save your life, Madame, as I am now hastening to save my own! Then he disappeared—and with good reason too, for the Revolutionary Government would give something to be able to lay hands upon him now. The Empress found herself alone with her old and trusty secretary and friend, Madame le Breton, and with M. Ferdinand de Lesseps, who both earnestly urged her to fly at once. But her high spirit made this a most unpalatable counsel. It was a cowardice—*une lachete*—to desert the Palace She would rather be treated as was Marie Antoinette by the mob than seek safety in an unworthy flight. For a time all persuasion was useless; but at length her Majesty's mood calmed somewhat, and she saw the utter uselessness of remaining. Attended only by the two companions we have named, the Empress fled through the long gallery of the Louvre; but suddenly her course was stopped short by a locked door. The little party could distinctly hear the shouts of the crowds who were invading the private gardens of the Tuileries. M. de Lesseps, to gain time, proposed that he should go out on the terrace and get the soldiers on guard to hold back the people for a few minutes, while in addition he would delay the crowds by addressing them. The resort to this expedient was not necessary. Madame le Breton found the key, opened the door that had obstructed their progress, and gave egress to her Majesty—who, accompanied only by her tried friend, issued into the street at the bottom of the Louvre. There they hurriedly entered a com-

mon *fiacre*, not without a risk of detection on the spot; for a diminutive *gamin de Paris*, not more than twelve years old, shouted, 'Voila Imperatice!' Luckily, no one about heard or heeded him; and the cab got safely away with the two ladies.

"They drove to M. de Lesseps's house in the Boulevard de Malesherbes, where the Empress sat until she was joined by M. de Metternich, who did what he could to facilitate her departure to a place of safety. Later in the evening, the Empress, still accompanied by Madame le Breton, drove to the Gare du Nord, escaped all detection—thanks to the thick veil which she wore—and at seven o'clock rolled safe and unsuspected away towards the Belgian frontier."

—The voluminous correspondence of the Imperial family with numerous contemporary personages has been seized on the frontier, through the vigilance of the Prefect of Police. The Minister of the Interior has appointed a commission, to collect, classify, and prepare for publication these curious documents.

—The official *Staatsanzeiger* of Sept. 8th says:—"According to reliable information—the statements, namely, of eye-witnesses—the Emperor Napoleon at the battle of Sedan exposed himself to our fire in such a manner that his intention indubitably was to seek death."

—The *Official Journal* publishes a letter from Mr. Washburne, the United States' Minister, declaring that he has received the mission of recognising the French Government, and of transmitting the congratulation of the people of the United States. He says that they have heard with enthusiasm the proclamation of the Republic which has been established without one drop of blood being shed, and join with heart and sympathy that movement which they believe ought to be fruitful in happy results for the French people and humanity in general. The letter recalls the traditional friendship which has always existed between France and the United States, and concludes by congratulating the French people on the choice they have made of Jules Favre as Minister of Foreign Affairs.

Monday, October 3.

—Rama Arjoon told his son, about five years of age, to bring him a bottle containing brandy from a shelf in the room. Near the bottle of brandy was a *similar one containing iodine, which* [illegible] as a cure for ring-worm. The child gave his father the wrong bottle, and the latter drank a portion of the contents, and died from the effects.

—*Delhi Gazette*: "We are informed that great reductions are about to be made in the engineering staff of the G. I. P. Railway. Several have been put on the list of supernumeraries and warned that their services may be speedily dispensed with. This is the curse of the Indian Railway system. Young men are brought out from England, who, after an engagement of several years in India, during which they become totally unfit for employment in any other part of the world, are turned adrift to become loafers or starve as the case may be. The system of State Railway is undoubtedly better for the employes by affording them prospects of permanent employment, without which it will be impossible to maintain the supply of recruits for Indian Public works."

—Dr. Oldham has engaged, it is said, to cut all the coal found South of the Kistna. Coal has been found, it is asserted, in the Bellary district.

—*Standard*, Sept. 6: "It is reported, in quarters exceedingly well informed, that England will, in conjunction with France, as soon as a stable government is formed across the Channel, declare war with China to obtain that satisfaction for the Tientsin massacre which appears to have been refused, and to secure material guarantees against a repetition of such an outrage."

—Mr. Swornsbourne, new Master of the Diocesan Schools, has arrived from England.

—Mr. Geo Augustus Sala has had experience of something like the Black Hole of Calcutta. He was taken for a spy in Paris and arrested.

"I was assailed by their agents of authority with cries of 'Espion Prussien,' 'Brigand Prussien,' and the like, and with this undesirable note of introduction was thrust into a horrible dungeon, which, at the most, perhaps, would have adequately accommodated six persons standing upright. In this abominable den, however, no less than seventeen persons were crammed; and this number, by seven o'clock, was increased to twenty-two. This Cave of Despair was lit by one small circular orifice high up in the wall, heavily grated and communicating not with the open air, but with a lobby. Two boys in blouses had contrived, by hoisting themselves on the shoulders of their elders, to hang on to the bars of the window, whence they shrieked unremittingly for air and water. A broken-down-looking old man by my side, in a white blouse, and whose only offence, he said, was that of selling newspapers in the streets without a police permit, had been in this Inferno, he told me, for thirty-six hours without one scrap of food: and at intervals, when the door of the dungeon was opened to admit presh prisoners, the sergeants de ville mocked him by putting down his name as being '*sans pain*,' but brought him none. For the rest, my companions in captivity were ruffians accused of crimes of violence, thieves, and vagabonds of the very lowest description. The heat of the place was suffocating, the stench insupportable, the filth simply Malebolgian; and consequently, in common language, indescribable. I fainted away, but no efforts were made to succour me. On the contrary, when I recovered consciousness—under the impetus of a kick from a wooden shoe which has cut a triangular piece out of one of my ankles—I found that I had been thrust under the long wooden bench running along one side of the cell, and that my pockets had been carefully turned out. Fortunately, as it happened then, I was without my papers. Then commenced a series of outrages which I shall not forget until my dying day, which I shudder to recall, and some of which I cannot record. I lay huddled in a heap on the filthy floor of the cell, under the bench, the perfectly helpless victim of the ruffians who were wedged together about me, and who unable perhaps to get full purchase for their arms to strike me, satiated their savagery by spurning me with their feet."

He was liberated at last through representations by Lord Lyons.

—After visiting Jyepoor, H. E. the Viceroy is to visit the Sambur Salt Lakes. These lakes, which have lately come in the possession of the English Government, must be curiosities. They disappear entirely every year, in the dry season, and are renewed by the annual fall of rain; the fresh water being quickly rendered saline through the properties of the soil.

—The worship of Doorga, the goddess of Bengal, corresponds very much to that of Gunputi on this side of India. The *Indian Mirror says*: "To whose house does Doorga, the ten-handed goddess, come, who offers her the richest and costliest worship? Why of course the wealthy, the educated, the enlightened men who have not a grain of belief in her godship. The ignorant villager sets up the idol under his straw thatch with a devout heart, and through the impassive expressionless face of the painted gooddess strain his mind to catch a glimpse of divine inspirations His own fancy does for him what the tinselled figure of clay cannot; his religious craving is satisfied, so far as it can be, and he feels himself and his family blessed by mother Doorga. He preserves the sacredness of the three days through which the festival of the worship extends, keeps himself pure, and on the fourth day when the Devi is hurled into the bottom of the river, to return to her primitve straw and clay, he comes home with a melancholy heart to drink *bhang* and embrace his relatives. We sympathize with him, and pity his mistake. Is it the same with the wealthy and educated? Let the courtesans who are hired out to dance night after night, let the bottles of brandy and champagne that are drunk, let the dissipation and profligacy which are freely indulged in, answer this question. Idolatry is bad enough, drinking and debauchery are bad enough. But idolatry, when its professed followers do not possess the least faith in it, drunkenness and profligacy consecrated by the traditional holiness of an occasion which sensual men eagerly seize to gratify the lusts of their flesh, are serious abominations in the sight of God and man. If Rajah Gobba Krishna Bahadoor has the disgraceful effrontery to advertize his nauches in the public prints, is his example to be followed by enlightened men?"

—*Christian Intelligencer* on Bazaar Preaching: "Another point which had escaped me in T. V. F's valuable paper—a paper which every missionary should read over carefully, is his seeming advocacy of a free use in preaching of quotations from native writers. Though the practice has never been much in my way, and I am little capable of it, yet from my experience and from observation of others, I should advise *circumspection* in this respect. Amongst the vulgar, who of course form the mass of our hearers, frequent quotations, even if qualified are apt to be understood as a homage to the authors, and the people are prone hastily to conclud that, after all, there is no material difference between our doctrine and theirs, and that what we have, really good, we have got from theirs, and put our own colouring upon it, to serve our own sinister purposes. And we, missionaries, are good men *because* we have read their books, which is shewn by the different lives of *other* Europeans, who have not read their books. Sentiments of this kind I have frequently heard expressed. Still I do not say we should never in our preaching quote or refer to native authors, but we should do it with much caution, and be careful to shew (which T. V. F. in his own practice I have no doubt is) that what we preach is totally independent of them, and solely *heaven-born*. Some years ago I had a *Pundit* with me on the preaching department with heaps of *shlokes* at his fingers' ends. But he went, I used to think, to the other extreme; excepting in argument, where of course it is necessary, he would rarely quote one.

"The greater number of adult converts, as far as I know or remember to have heard, have been, the consequence, directly or indirectly, of the preached Gospel. I could bring forward some, and others more, cases of individual converts, who knew nothing, and in all human probability would never have known anything of Christianity but for the public preaching of it. Daily, constant preaching keeps the subject before the public. They are, more or less, in many cases, annoyed no doubt; yet they are always reminded. They cannot forget it; and we may hope have often cogitations about it, of which we are little aware. It is an ever-standing, speaking witness; and though, as I have sometimes seen them, when passing by they may stop their ears with their fingers, to prevent a single word entering, still there is the testimony; and the judgment is going on: God's word and message are producing the intended effect, both of condemning and saving."

—Same: "The Speaker's Commentary, the publication of which has been so long waited for, is (the *Church Times* informs us) coming out at last in octavo volumes. The Pentateuch will appear during the present year. This great work is being accomplished by a large body of Anglican scholars and divines. The editor is Canon Cook, but the plan of the work was settled by a Commitee consisting of the two English Archbisops, several Bishops, the Speaker, and others. It is satisfactory to learn that Dean Stanley and Dr. Pusey have no part in the work."

—*Madras Observer*; Home letter: "The Ritualistic gangrene is silently eating out the spiritual life of our English Church. It is heartrending to an evangelical churchman of the old school, in moving about to see how this deadening leaven has spread through the country. To a great extent it is aided by that moral weakness of following the wrong-doing multitude which we call fashion. Church restoration has become fashionable, a good thing if rightly done, but the fashionable style is decidedly ritualistic, and as it only professes to take our Cathedrals as models, simple people think it cannot be wrong. This usually leads to the introduction of Cathedral ritual, and then all is ready for the teaching of the real presence, the confessional, priestly absolution, and the mass. Many of the evangelicals, so called, have discarded their bands, no great loss I confess, and substitute a black stole for the old scarf or tippet, sit in the chancel in their surplices when only going to preach, and in many other little things follow the fashion of the day. Along with the corruption of doctrine, *pari passu* advances the corruption of morals. So that the prophecies of Hosea might be addressed to ourselves as pertinently as to Israel, see for instance his fourth chapter."

Tuesday, October 4.

—*Pioneer*: "The fears existing that Mr. Hayward had lost his life, have, we greatly regret to say, been justified by authentic news This unfortunate gentleman, it is now ascertained, was stoned to death in July at Yassim. The inhabitants are great ruffians, and he seems to have treated them injudiciously, and excited their cupidity by disclosing the possession of several rifles and other valuable property. No suspicions of complicity in the affair rest on Cashmere."

—Galle telegram; Hongkong, 19: Foreign missionaries had been removed from Tungchow

to Chefoo by ships of war as a massacre was feared. There are seven vessels of war at Tientsin. The Tientsin fans have been suppressed. Troops are being massed under orders of Tsengkwof between Tientsin and Pekin, ostensibly for protecting foreigners; the real object doubtful. French and British Ministers were again to proceed to Tientsin on the 9th.

The Civil List of the Emperor Napoleon was paid monthly and in advance. He received in cash £1,000,000 a year, and in rents £200,000. Prince Napoleon and his sister received £60,000, making a total of £1,260,000. The Senate which has just been abolished cost nearly £200,000.

—*Star of India*: "The Government of Goa being desirous that a line of steamers should ply on the navigable rivers in its territories, have granted that privilege to Messrs. Oliviera and Gomes of Panjum under contract. Among other stipulations the contractors are bound to place two steamers on the rivers, within one year from the time of signing the contract."

—"The Mails for England in passing through France are now sent via Tours, Rouen and Amiens to avoid Paris, which causes a delay of 24 hours It would cause a longer delay to send them via Brindisi or Trieste."

—Three Hindoos and one Parsee have passed the examination for the degree of Licentiate of Medicine. There were 12 candidates.

—A terrible conflagration has, according to the *New York Tribune*, taken place in the vicinity of Ottawa, Ontario. The fires that had been raging in the bush for three weeks had approached the settlements in the vicinity of the city, almost wholly destroying them, and driving the inhabitants from their homes, in the majority of cases almost without clothing. Several lives had been lost, and about 120 persons were missing. Fires in some spots were about forty or fifty miles long by twelve or fifteen wide, running west to east parallel to the city, mostly on the north side of the river. Buckingham is said to be wholly destroyed. Twenty other villages and settlements farther back are reported to be burned to cinders. A despatch of the 22nd ult. says:—"The fires are still burning in all directions. The distress and suffering is incalculable. The governor's residence is in danger. The mills have closed, and all hands are out fighting the fire."

—The Bengal Christian Association have addressed a memorial to the Viceroy in Council, asking relief from Part v. Act v. of 1865 which allows boys of 16 and girls of 13 to marry, independently of the consent of parents or guardians.

—*Bengal Christian Herald*: "As a matter of fact the people of England have taken Keshub's measure. What has most of all startled the religious portion of the community has been the discovery of a certain hollowness and meaninglessness in his statements. They have come to learn that the Baboo used Christian phrases and even gave utterance to Christian doctrinal statements with a mental reservation, or at least used them in a sense totally different from that in which his hearers were sure to understand them. They heard him speak of the Bible with intense devotion, this charmed them, but they soon ascertained that he repudiated the divine origin of that blessed book and rejected at his own caprice passage after passage which did not chime in with his eclectic creed. They heard him speak of the wondrous character of Christ, of repentance, atonement, righteousness, renewal, union with God; all this sounded very pleasing, and the cry went forth 'verily this man is not far from the kingdom of heaven.' But ere long it was discovered that Keshub attached a meaning to those words as wide as the poles from that of orthodox Christians. Now we do not wish to tax the Reformer with an intention to deceive. We believe if he had been asked his meaning he would have honestly told it. But in point of fact people were deceived; they thought him to be what he was not; they imagined him to be standing on the very threshold of Christianity, and they vainly dreamed that a little kindly attention and loving sympathy would help him to take the final step. They little thought that this expression of generous sympathy would be construed by the people of India into indifference to the grand truths of the Gospel. They little supposed that educated Hindus and eager Brahmos would boastfully interpret their kindnesses as a proof of the decadence of Christianity and the growth of Theism in favoured Britain. When this additional fact came to light, multitudes of godly people thought it was time to stop and think. By their undiscriminating charity they felt they were compromising the truth. Hence one and another exclaimed. 'What fools have we been! henceforth let us mingle faithfulness with charity; instead of inviting the Reformer to our pulpits and platforms, let us point out the errors of his creed and strive to lead him to a sounder faith.' The address of the Nottingham clergy published with such *eclat* in a late number of the *Indian Mirror* is an illustration of this altered feeling. There is not a word in that honest address which we could not subscribe with all our hearts. They tell him in no mincing terms the many truths of vital importance which it is necessary for him to accept in order to salvation.

"About the same time that the Baboo visited Nottingham he also went to Birmingham. That was three months ago. The reception he met with there must have opened his eyes. Out of some forty clergy of the established Church there was not one who attended the meeting at which he spoke. This was no indication of moroseness on the part of these good men. Many, we will venture to say, were the prayers which were put up for his welfare, but all felt that public sympathy, such as had been shewn before, was out of place."

—*Indian Mirror*: "We paid a visit to the famous Elephanta caves. Elephanta is a small island, the rock-cut temples and vast images of which are of dateless antiquity, clearly indicating from the style of sculpture to a pre-Budhistic age. Of course delicate-minded and considerate Englishmen have, according to their wont, cut off the noses of the deities, and the sacred temple is turned into a place of revelling and merriment. There was an extensive picnic party on the very afternoon that we went to visit the island. And as the corks bounded up, and the toasts were proposed, and the tables rapped, and the loud laughter rose to the stony ceiling, there seemed to be a strange inconsistency with the surrounding gloom and solitude. But some Englishmen like to dine and drink where the Indians like to worshop and lay their dead. There is a peculiar refinement in this choice, and still more in that of disfiguring and robbing the noble monuments of our history and architecture."

The above is not altogether fair. The English are the only people who have done any thing for the preservation of these monuments, in modern times, and they have done a great deal.

Wednesday, October 5.

—The *Hindostan*, with the the outward Indian mails, left Aden for Bombay on Sunday, the 2nd instant, at 5 p. m.

—*Indian Daily News*: "The facts, as set forth in the case at Maldah, show that there has been for years, preaching against our rule, and in favour of a *jehad* for the 'faith' This fact should have been known long ago; and with a body of police worth their salt, the 'conspiracy' could scarcely have gone beyond half-a-dozen fanatics, and ought never to have reached the stage of a disturbance on the frontier. The whole agency and objects of it are really contemptible, though it is not possible to treat them with contempt. There is not doubt that these people, whether they be Wahabees, or any other sort of bees, have a sting in them."

—The *Bombay Gazette* has an outline of an article in the *Revue des Deux Mondes* in which M. Beaulien, in an article on the resources of France and Prussia glorfies the former. Our contemporary then concludes: "And now, having established the striking superiority of the French, political, moral, intellectual, military, geographical, naval, commercial, agriculture, superiority as taxpayers, superiority in wealth and credit; having demonstrated every kind of superiority, except in the art of procreation, we may ask where is the justification for this war? Where the just ground for an insane jealousy of Germany? If all these advantages have been wasted, if this collective might has been frittered away—whose the fault? Germany and Europe had reason to be alarmed at a Power which possessed of all these bounteous gifts, yet used them with the avowed object of winning glory and securing domination. May she learn the lesson now harshly taught her, and may she learn it without having to pay an excessive price for the teaching! If she be cured of Napoleon-worship, if she conquer freedom for herself, then will she be truly great, may greater than ever. Not until then."

—Same: "We learn from the 'Indu Prakash that there are fifty-six 'Indian Grievances' calling for parliamentary enquiry and redress. The enumeration of them fills four columns. May they not all be summed up in the one great grievance, the presence of the English in India?"

—*Telegraph*; Napoleon traversing Belgium: "A number of Germans, which the war declared by Napoleon had expelled from Paris, arrived at the platform of Guillemins. They had to wait there for the arrival of the Emperor's train which drew beside them It was a strange coincidence, and it gave the Emperor an opportunity of contemplating one of the most fatal consequence of war—the perpetuation of hatred among nations. As soon as these Germans learnt that the train which they saw near them carried the Emperor of the French, they approached the carriage doors, but no cry, no word escaped their lips. One of them, the father of a family ruined by exile, obliged to quit France with his children and to begin in Germany a life of labour anew, said to us, 'The Emperor is even more unfortunate. We are all expelled, but he is a prisoner while we are free.' These men appeared to lose sight of their own misfortunes while they interested themselves in the great distress that was before their eyes.

"The Emperor was seated with his aide-de-camp on a *fauteuil* of green velvet in the centre compartment of the State *berline*. He wore a red kepi, a grey cloak, and the uniform of a general officer, the Cross of the Legion of Honour and several other decorations. He had expressed a wish to read some newspapers, and he was supplied with several numbers of *L' Independance*, *L' Etoile*, and *La Meuse*. The time for the arrival of the imperial *cortege* at Guillemins had been kept secret, to avoid a large concourse of spectators. Only about a hundred witnessed its entry at the station. After a stay of ten minutes the train went on its way, Napoleon several times saluting those who came near his carriage. The imperial train was to be followed in a few seconds by the train carrying the Germans. There trains took the same route, but what very different thoughts occupied the minds of the travellers they carried!"

—*Pall Mall Gazette*: "When M. Andre (de Gard) rose the day before yesterday and complained of the recent unprovoked attacks made on his fellow Protestants, he was warmly applauded, and the Minister of the Interior promised an immediate inquiry. The Jacquirie followed the battle of Poitiers; the Dragonades the reverses of Louis XIV.; and the massacres in the south, Waterloo: so reverses to the French arms always seem to entail civil persecution."

—The *Star of India* thinks the licensing of four Grant College students of Medicine but a poor turn out for the year, being at the rate of one graduate for two professors. At the same time it regards as a fallacy the idea that Bombay is in want of a larger number of Native doctors.

—By the squall of last Monday evening, 15 boats were sunk in the Harbour, says the *Star of India*.

Thursday, October 6.

—Many of the towns of the Punjab continue to show an exceedingly high death-rate.

—*Times of India* on the extension of the telegraph: From Singapore one line will proceed north to Hongkong, Amoy, and Shanghai, and another south to Batavia and through Java to Port Darwin, at the north of Australia. Thence a coast line will be taken round the Australian continent to Burketown, whence lines exist to Cardwell, Rockhampton, Brisbane, and Sydney, uniting with the telegraph from Sydney to Melbourne and Adelaide, and with that from Melbourne to Launceston and Hobart town. From Hobart town a cable is projected to New Zealand; and to complete the circle round the world, Mr. Cyrus Field and some American capitalists have been negotiating for another across the Pacific from China to California by way of Japan and Alaska."

—The *Deccan Herald* notices the examination with distribution of prizes of the Female Boarding School of the Free Church Mission, Poonah, in terms of high commendation. Major Graham presided.

—The average annual fall of rain at Byculla, for 15 years, has been 79 inches.

—The Oriental Bank has received and forwarded £600 for the wounded

FRIDAY, OCTOBER 7.

—The Esplanade Hotel will be ready next month, it is said.

—Sorabjee Dadabhoy, aged 17, committed suicide by taking arsenic because his father found fault with him for being lazy at school.

—Deaths last week, 297.

BREAD FROM HEAVEN.

*By the Rev. Geo. Everard, M. A. Vicar of Framsden Suffolk.**

"Jesus said unto them, I am the Bread of Life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John VI. 35. Jesus was ever as faithful in His rebukes as He was gracious and tender in His consolations. A crowd flock around Him. They come not with a desire to hear His words, or to follow Him as their Master. They come only in hopes of temporal advantage. Nor doth this escape His observation. "Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you, for Him hath God the Father sealed." He then in answer to their enquiry, bids them believe on Him, as that which above all things the Father requires.

In their unbelief they ask a sign. Forgetful of that marvellous exhibition of divine power which they had of late witnessed in the feeding of the five thousand, they speak of Moses giving them manna in the desert, and would have Christ manifest some similar proof of His power. Jesus grants not their request, but reminds them of that other bread which the Father was now giving, and that of which all other was but the type and shadow: "Verily, verily, I say unto you, Moses gave you not the bread from Heaven; but my Father giveth you the true bread from Heaven. For the bread of God is He that cometh down from Heaven, and giveth life unto the world."

Taking the words in a mere natural sense, they say unto Him that they may receive this: "Lord, ever more give us this bread." Then Jesus points to Himself, and said *I have already given you*; for the saving of your souls you must receive the Bread of Life; I am the Bread which came down from Heaven: if any man eat of this bread he shall live for ever." How evident that human hearts are tormented with unsatisfied longings, cravings after a good which they find not. The most excellent creature God hath made, were they all combined, could not make this boast.—"I have satisfied you." One height gained is but to open the way to one still higher. One blessing bestowed makes it plain that something still greater is to be given ere Paradise be required. The confession of the one who above all others had experiment: "Vanity of vanities," saith the preacher, "vanity of vanities, all is vanity." Like the sorrowful complaint of the prophet, "Wherefore spend ye your money for that which is not bread, and your labour for that which satisfieth not?"

Even children have discovered the secret. Not by reflection, but it is only in God. "My soul thirsteth after the water-brooks so panteth after Thee, O God." "My soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is" "O satisfy us early with Thy mercy; that we may rejoice and be glad all our days." "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips; when I remember Thee upon my bed, and meditate on Thee in the night watches." "He satisfieth the longing soul and filleth the hungry soul with goodness."

It hath pleased the Father that in Jesus should all fulness dwell, and hid up the fulness which can meet all our emptiness. For this reason doth he speak of Himself as the Bread of life, and gives the assurance that whoso cometh to Him shall never hunger; and he that believeth on Him shall never thirst.

In His atoning death is the satisfaction of the sin-defiled conscience. The conscience enlightened to discern anything of the true character of sin is ever more oppressed by a sense of wrong-doing, and this before God. It accuses the soul perpetually of transgression against a holy law, and wearies itself to find means of pacifying the just displeasure of the Almighty.

But when the Spirit reveals Christ, the conscience finds rest. The one sacrifice perfected by Him on Calvary becomes the ground of hope. The self-condemned transgressor, owning his exceeding guiltiness, ceasing any longer to seek for peace in his worthiness, his best doings, his most religious feelings or dispositions, draws nigh to the Mercy-seat with this alone as his all-sufficient plea: "I merit everlasting exclusion from the presence of Jehovah; my iniquities have shut against me the door of the kingdom, but Jesus, by His Crucified body, by his riven side, by his most precious blood, hath made for me a new and living way, by which with boldness, I can approach the throne."

"My sins deserve eternal death,
But Jesus died for me."

The fearful spirit now receives a joyful liberty; the trembling soul comes back, like Noah's dove, to the ark of rest,—a Father's bosom, and a Father's love. Thus doth the soul by faith eat the flesh and drink the blood of the Son of Man. The crucified body of the Redeemer, in a most real and true sense becomes the nourishment and satisfaction of the inner man. Christ is also the satisfaction of the human intellect. "In Him are hid all the treasures of wisdom and knowledge." Is not the knowledge of the High and Holy one that inhabiteth eternity, the very highest that can be attained? It may be interesting to find history in the earth's strata, or in the changes that take place in a language, or to discover the laws that regulate mind or matter, but is it not something far beyond this to learn, though it can be but a little of the ways and works of the Creator, of the mind of Him in whom we live and move and have our being? And where can we gain this but in Christ, in his person as the Incarnate Son, in his holy and loving character, in the salvation which he accomplished and in which all the divine perfections were so marvellously exhibited? Where can we gain it but in that revelation made through him, as the Great Prophet of his church, and which points to him as the Alpha and Omega, the Beginning and End of all? All this cannot fail to impart, the more it is studied, the truest satisfaction to the believing soul.

"Let not the wise man glory in his wisdom, * * but let him that glorieth glory in this, that he understandeth and knoweth me; that I am the Lord which exercise loving-kindness, judgment and righteousness in the earth; for in these things, I delight, saith the Lord."

Jesus Christ is also the satisfaction of the truest, deepest affection of which the heart of man is capable.

Who but needs a heart on which he can repose? Yet where on earth can be found one upon which it is wise or safe to lean all our weight? The warmest love has its limit, however sweet the consolation it may afford. It may fail us through the instability that is inherent in man, or it may fail through the separation that one day must take place. Even on the morning when the dream of years may be fulfilled, one sentence, "till death us do part," comes in to tell of a parting at last.

But who can trust too implicitly to the love and faithfulness of Christ? Where is the limit to that love which many waters cannot quench, which has a height and depth and breadth and length that none can see or comprehend? What circumstances shall arise that will lead Him to forsake his own? Infinite in its measure, eternal in its duration. The love of Christ faileth never.

I need thee, precious Jesus! I need a Friend like thee;
A Friend to soothe and sympathise, a friend to care for me.
I need the heart of Jesus to feel each anxious care,
To tell my every want, and ailing sorrow share.

Is any reader looking hither and thither for that which will still the restless desires of the soul? If you will, seek it in a round of gaiety and dissipation; seek it in the accumulation of wealth; seek it in aught that is of earth, yea, seek it even in an external religiousness, the mere performance of any number of religious duties; and soul-famine, soul-starvation will be the sure result. Like the younger son in the parable, you will one day be ready to "perish with hunger." There will be within a fearful void, a deep of wretchedness that no words will be able to express. But on the other hand there is that peace, that hidden manna of heavenly consolation in the Friend of sinners, that can satisfy to the utmost. Only ponder that which is revealed of him, only by faith take hold of his promise, and cleave fast to him, and your confidence will not be disappointed. A young Brahmin, a teacher of English in a school at Santipore in India, became very restless and uneasy in mind. He scarcely knew why it was, but he felt something was wanting, and something was wrong. For many months he wandered from shrine to shrine, seeking peace but finding it not. He came back to Santipore, but soon again left it on the same errand. To him it was not Santipore, the city of peace, as the word expresses, but the city of untold distress. He came one day upon a strange missionary, who was preaching Christ to a crowd of hearers. Rammoy longed for peace, but he hated the Prince of Peace, so he stood up and opposed the Missionary. The servant of Christ bore with him with all meekness, reasoned with him, and finally lent him a copy of the New Testament. The entrance of the word gave light. He read, pondered, wondered, believed. Thus he expressed the consolation that it brought to him:—"I gazed upon the cross of Christ, and as I gazed the ponderous load fell off my heart; I rejoiced in Jesus." At Calcutta a few months afterward, together with his young wife, he was admitted into the Church of Christ.

Such is the peace, the heart-satisfying rest, which the anxious soul may find in Jesus. And it is the Holy Spirit working faith Christ, leading the enquirer to take His promises and confide in them, by which the blessing is brought nigh. It has been already implied, but it needs to be plainly stated, that only by faith can any one feed on the Bread of life. Again and again does our Lord repeat it, that to come to him and believe in Him is the means whereby the soul is satisfied, and whereby eternal life is obtained. Since then He tells us in another verse, that unless we eat His flesh, and drink His blood, we have no life in us, He must still refer to faith in Himself as the means of doing this. Hence the great importance of the Holy Communion. Christ hath appointed it for this very purpose, that by the remembrance of His dying love our faith in Him may be quickened. It is a time when we may look for the Holy Spirit to draw our thoughts and desires heaven-ward, and kindle a flame of hope and love. Take heed, however, lest you be led astray by the idea that there is *anything* of a *sacrificial offering* in this ordinance, or that the *elements* of *bread* and *wine* become *in any way* changed, or by reason of the prayer of consecration are charged with any special virtue or invisible supernatural grace. Such notions are but the traditions of men: they are not to be found in Holy Scripture, nor can they be proved thereby. Besides, they contradict the whole tenor of the scheme of salvation, and are altogether opposed to the glorious Gospel of the grace of God. The Lord's body is not in the elements, but in the Heavenly places; the Lord's grace is not in the bread and wine, but in your own heart, if you be His.

We might remind the reader of a word that fell from the lips of Christ that very plainly bears upon this point. The Jews imagined that bread eaten with unwashed hands defiled a man, but Jesus sets them right. He strives to disabuse their minds of any such thought. He tells them that nothing which they eat can by any means defile them, "because it entereth not into the heart." It is only recieved into the bodily system, whence it passes away. Now the argument stands perfectly good if you substitute the word "sanctify for "defile." That which you eat and drink, even though it be the sacred memorials of the body and blood of our Lord, cannot sanctify you because it entereth not into the heart.

Very clearly doth our Church distinguish between the partaking of the elements, and the heart being nourished by faith in Christ. Only notice the word spoken to each communicant: "Take and eat this (*i. e.* the bread) in remembrance that Christ died for thee; and feed on Him *in thine heart by faith* with thanksgiving." The natural mouth, so to speak, is that by which we receive the bread into our bodies; the spiritual mouth, faith, is that by which we receive Christ into our hearts.

No, no, reader, look not for the grace as if the carnal elements conveyed it; beware of an idolatrous reverence for the bread and wine, or you will be losing the substance for the shadow; but look upwards to the throne and fix your mind on the invisible realities that are shadowed forth. Fix the eye of the mind steadfastly on Christ Himself. Look for the gift of the Spirit according to Christ's promise. Not only at the time when you receive the elements, but during

* This discourse, extracted from a work entitled "Home Sundays" has been sent us by a correspondent, who asks for it a place in our columns, which we willingly give.—ED. B. G.

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the whole service, look for Him to be very present with you, feeding the inner man of the heart with His most precious body and blood, reminding you of His love, and preparing you for that day when you shall sit down together at the marriage supper of the Lamb.

Look down in love, and from above
With Thy Spirit satisfy ;
Thou hast sought me, Thou hast bought me
And Thy purchase, Lord, am I.
Let me find Thee,—let me find Thee
Here on earth and there on high.
No other prayer to Thee I bear,
O my Lord, but only this :
To show Thy grace, to see Thy face
And to know Thy people's bliss.
Let me find Thee, let me find Thee—
Thee to find is blessedness !

TELEGRAPHIC NEWS.

London, Sept. 30th.—M. Thiers has arrived at St. Petersburg and been received by Prince Gortschakoff but not by the Emperor or the Czarewitch. —A courier who arrived from Paris yesterday states that everything there is satisfactory.—At a Republican demonstration held at Lyons on Wednesday, General Cluseret forced himself into the Hotel de Ville. The National Guard was called out and order restored. General Cluseret was arrested.—17,000 soldiers and 451 Officers were taken at Strasbourg.—General Vogel Falkenstein is advancing on Lyons.—Preparations are making for the seige of Mezieres.—The Strasbourg siege guns are going to Paris.—A sortie from Metz has been made which was slightly successful.—Further news from Paris states that great enthusiasm prevails in the capital. The steadiness and good conduct of the Garde Mobile are stated to be admirable.

Oct. 1st.—It is stated from Ferriers that the French attacked on Friday the entrenchments of the Sixth Corps, but were routed with heavy loss. The Government at Tours have ordered all Frenchmen from the age of 21 to 40 to be organized by the Prefects as mobilised National Guards, the Minister of War drawing troops therefrom as they may be required.—The France Tireurs are now placed under the orders of the Minister of War.—Another balloon from Paris has arrived. —The Official Journal of St. Petersburg denies certain rumours that have been current, of Russian military movements.—A letter from Paris dated the 27th ultimo states that the Prussian inaction was exciting the impatience of the defenders who call for a sortie on a grand scale.

2nd.—The Revenue for the quarter ending the 30th ultimo amounted to 14¼ millions sterling. —French news from Metz states that Marshal Bazaine achieved a signal success on the 31st August (September.) Successful engagements took place on the 23rd and 27th September, and a splendid sortie was made on the 29th. Bourbaki was driving the Prussians to Briey.—Marshal MacMahon is alive, and is a prisoner of war at Wiesbaden.—The delay in the Prussian operations before Paris is attributable to the absence of siege guns, which are now expected to arrive immediately.—News from Paris to the 29th ult. states that the Commandant of Fort Jury had been summoned to surrender, but refused.—The Government at Tours have published a proclamation convoking the elections for the Constituent Assembly on the 16th October.—Order has been re-established at Lyons.—Ulrich has arrived at Tours, where he has been warmly received.

3rd.—A despatch from Ferriers reports, that on the morning of the 30th., strong forces composed of troops of the line made sorties simultaneously against the 5th and 6th Corps, and that after two hours fighting the enemy was driven under shelter of the forts, with heavy loss. The Prussian loss is said not to be great. Several hundred prisoners were captured. The Crown Prince was present at the engagement.—A German despatch reasserts, that there was fighting in the streets of Paris on the 24th and 25th ultimo. —It is stated that the Government at Tours have given the American General Beaumgardt (Beauregard) a Commission to accompany the Army Corps in the South of France.—The number of French prisoners in Germany amounts to 150,000. —The Germans before Soissons have repulsed several sorties made by the enemy.

4th.—General Trochu's account of the sortie from Paris on Friday last states, that the French troops occupied several positions, but after a short engagement withdrew in good order. Their losses were serious, but the enemy's considerably larger. —German forces are being concentrated at Toul, preparatory to an advance on Lyons.—Fresh German troops have crossed the Rhine, and are marching on Mehlhausen, and are also approaching Scheelstadt.—The National Gardes at Lyons are actively supporting the Prefect for preservation of order.—A postal balloon service has been organized in Paris.—M. Thiers dined on Sunday with the Czar. He returns to Vienna to-day (Tuesday). Reiterated semi-official denials are given to the reports of Russian armaments.—Large supplies are being exported from America to France.—The Plebiscite in Rome has resulted in about 40,000 votes *for* and only 50 votes *against* union with Italy.—The name of Colonel Evan Jerves appears in the obituary of the week.

5th.—The ex-Emperor Napoleon has issued a manifesto dated from Wilhelmshohe and addressed to the King of Prussia, accepting the downfall of his dynasty if France be thereby rendered more capable of expelling its invaders. He rejects the responsibility of the war, maintaining that he obeyed the national wish. The rejection of the armistice on the Prussian terms was, the ex-Emperor says, worthy of France. He urges close alliance between Germany and France, and says that a protracted conflict would bo more damaging to Germany than to France.—The Prussians have occupied Pithivieres.—The Prussians commenced the siege of Bitche in the middle of August. After 20,000 shots fired against the fortress, the besieging batteries have been disabled, and the Wurtemburg troops have been withdrawn. The Bavarians remain as a corps of observation. The garrison of Bitche have made sorties, and dislodged the German batteries and burnt the farms on the besiegers' outposts. Correspondents represent the destruction of Strasbourg to be terrible.—A serious outpost engagment has taken place outside Metz. The Prussians state that the French were repulsed and lost heavily.—Some fighting has taken place at Epernon, lasting all Tuesday morning.—The result is unknown.—Several important encounters are reported between Fontainbleau and Orleans.—An unauthenticated rumour from Tours states that General Von Moltke is dead.—Advices from the Prussian Headquarters, dated the 4th, state that there is nothing new from before Paris.

Miscellany.

—Orissa Baptist Mission Report : *Khunditttur* : The wonderful way in which the work here began proved that it was the work of God, and the religious experience of one and another illustrates the remarkble way in which He accomplished His all-wise and gracious purposes. No angel was sent to the weary wanderer after rest bidding him go to such a place where he should hear 'words whereby he and his house might be saved.' No voice from heaven said to the minister of Christ, 'Run, speak to that' man, but the pious observer may see the hand of God as clearly revealed as if this had been done. One man (the first convert) receives a torn and damaged copy of the Gospel of Mark given to another person at a distant place. It is so much damaged by the rain as to be in some places illegible, but the first light that shone from heaven into his dark mind is derived from its blessed pages, and it excites an earnest desire to know more about God his Maker, and the way of acceptance in His sight, a desire which is soon after gratified by his meeting with the Missionary at an idolatrous shrine, and receiving the third Gospel with one or two small tracts. Another joins the crowd that are listening to the discourse of a native preacher and hears a verse from a tract which has done more against Satan's kingdom in Orissa than any other, (The Jewel Mine of Salvation,)

" One God is the Creator of us all,
And they are His children who do His will. "

" The perfection of the rhythm as much as the importance of the sentiment arrests his attention : 'let me hear that again,' he says ; he hears it again, and that day is the turning point in his history. Another hears a verse from the same tract, the two figures in which are the same as in a verse with which some of us have been long familiar,

" O'er sins unnumbered as the sand,
And like the mountains for their size,
The seas of sovereign grace expand ;
The seas of sovereign grace arise. "

"But the verse which he hears from the tract has a more direct and personal bearing. 'If *thy* sins be as the mountains for magnitude, or as the sands on the shore for number, devoutly confide in the sacrifice of Christ, and all will be washed away.' The same small tract reveals to his mind other things which are new and strange and wonderful, one of which is that there is no salvation but in Christ, and that there is 'no other name under heaven given among men whereby we must be saved ;' while another verse relates to caste, and may be rendered as follows,

" In the eternity to which we go,
No caste exists ; it but obtains below. "

"To him this is a memorable time ; he casts away the lying vanities in which his ancestors for unknown ages trusted, and finds in Christ the rest and peace to which he was before a stranger. The rational explanation of the results achieved is the Scriptural one, 'the hand of the Lord' has been with His servants as in days of old ; 'the arm of the Lord' has been 'revealed,' and to that Almighty energy, for more of which we daily and devoutly pray, the conversion of multitudes is as easy as the conversion of a few."

At the five stations of this Mission 104 adults were received by baptism last year, the entire number of communicants being 563. The number of orphans is about as large. There are two Europeans missionaries at Cuttack, one at Pipley, and one at Berhampore.

PASSENGERS ARRIVED.

Per *Behar, September 30th* :

From Southampton—Colonel [illegible] A. Cooper, Major and Mrs Taylor, Major and Mrs. Nicholetts, Captain Montgomery, Captain Fisher, Dr. Tyler, Mr. and Mrs. Morland, Mr. and Mrs. Oldham, Mr. and Mrs. Stair and European female servant, Mr. and Mrs. Flynn, Mr. and Mrs. Bedford, Mrs. Ross, Mrs. Pepper and three children, Mrs. Garerness, Mrs. L. Young, Mrs. Cooper, Miss Buchan, Miss Moxen, Miss Mercer. Miss King, Miss Wadd[illegible] Cooper, Miss Westall, Messrs Bennett, Swansboone, Redfern[illegible] Olbarne, Clay, T. Curwin, Syle, Statin, E. Baker, W. N. G[illegible]more, P. Bell, G. Beell, Bridge, C. Milner, Moale and [illegible]eze ; Mrs. Dumsterril's European female servant, Mrs. Mares[illegible]aux's ayah, and Mr. Jones's ayah.

From Marseilles—Mr. and Mrs. Courjan and Europe[illegible] male servant, and Mr. H. O' Brien.

From Suez—Captain Ward.

PASSENGERS SAILED.

Per *Deccan, Oct. 2nd*:

For Southampton—Mr. and Mrs. C. Lance and Mrs. E. Lance, Colonel and Mrs. Alexander Boyd, Edward and two infants, Mrs. Robson and infant, Henchy, Mr. C. E. Fox, Colonel Shortt, Mr. Ormsby, Mr. and Mrs. Hewson and infant, [illegible] Yard, Mr. and Mrs. Hawkins and infant, Mr. H. C. Cox and two infants, Mr. Fraser, Mr. A[illegible] Rubjub Ally, and Mr. Abdul Kader Currimj[illegible] Mrs. W. B. Carter and three children, Mr. Captain and Mrs. Gordon, Mr. A. J. Campi[illegible] and Mrs. Swinhoe and three children, and Rob[illegible]

For Marseilles—Dr. C. O. Daniell.

For Suez—Miss Henvey, Mr. L. A. Watkins castle, Mr. Wake, Major M. J. White, Co[illegible] Wilson, Lieutenant Williams [illegible] Gill, Mr. Hardie.

DOMESTIC [illegible]

[illegible]

BURGES—October 4th, [illegible] wife of M[illegible] a son.

MA[illegible]AGES.

HALFORD—BUCHAN[illegible]ct. 1st, at[illegible] Rev. D. C. Boyd, [illegible]harles Scott[illegible] Calcutta, to Jane An[illegible]e daughter of[illegible] Arnkank, Crieff, Perthshire.

FANSHAWE—WASTELL—October[illegible] Cathedral, Bombay, by the Rev. C[illegible] H. W. A. Fanshawe, Esq., Go[illegible] Department, to Rosa Mary Ann[illegible] H. W. Wastel, Esq., of Maidenhe[illegible]

BROWN—TOWERS—October 6th[illegible] by the Rev. Mr. Boyd, Patrick[illegible] to Mrs. Towers, relict of M[illegible] Bombay.

GRIFFITHS—DAVIS—Oct. 6th[illegible] the Rev. C. F. Johnston, M.[illegible] to Linnette R. Davis, of Wey[illegible]

WHITTAKER—COOPER—At [illegible] gon, by the Rev. W. H. Harp[illegible] G. I. P. Railway, to Mary [illegible] Mr. W. Cooper, Newcastle-on-[illegible]

Advertisements.

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Printed and published for the Proprietors, by JAMES PEARSE, Manager, ORIENTAL PRESS, Bombay.—October 8th, 1870.